

Numbers 19:1-22 The Red Heifer

The desire of YeHoVaH, the Holy One of Israel, to dwell among His people required the people to be holy as He is Holy. The potential of becoming unclean existed from a variety of sources.

The Red Heifer Instructions were given to Moses to give to the Priests, for the people who became unclean under certain conditions to be rendered clean again, so as not to defile the Tabernacle of YeHoVaH.

In this study, we will delve into the Instructions surrounding the Red Heifer and what is the significance of the Red Heifer today.

There are various ways for people to become unclean and various Instructions for each way a person becomes unclean to become clean again.

This Chapter deals with becoming unclean by coming in contact with the dead.

Nu 19:1 And **the LORD spake** unto Moses and unto Aaron, saying,

YeHoVaH Spoke, Moses wrote.

The Mosaic law is a theological term not a Biblical term.

Nu 19:2 This *is* the ordinance of **the law which the LORD hath commanded, saying**, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

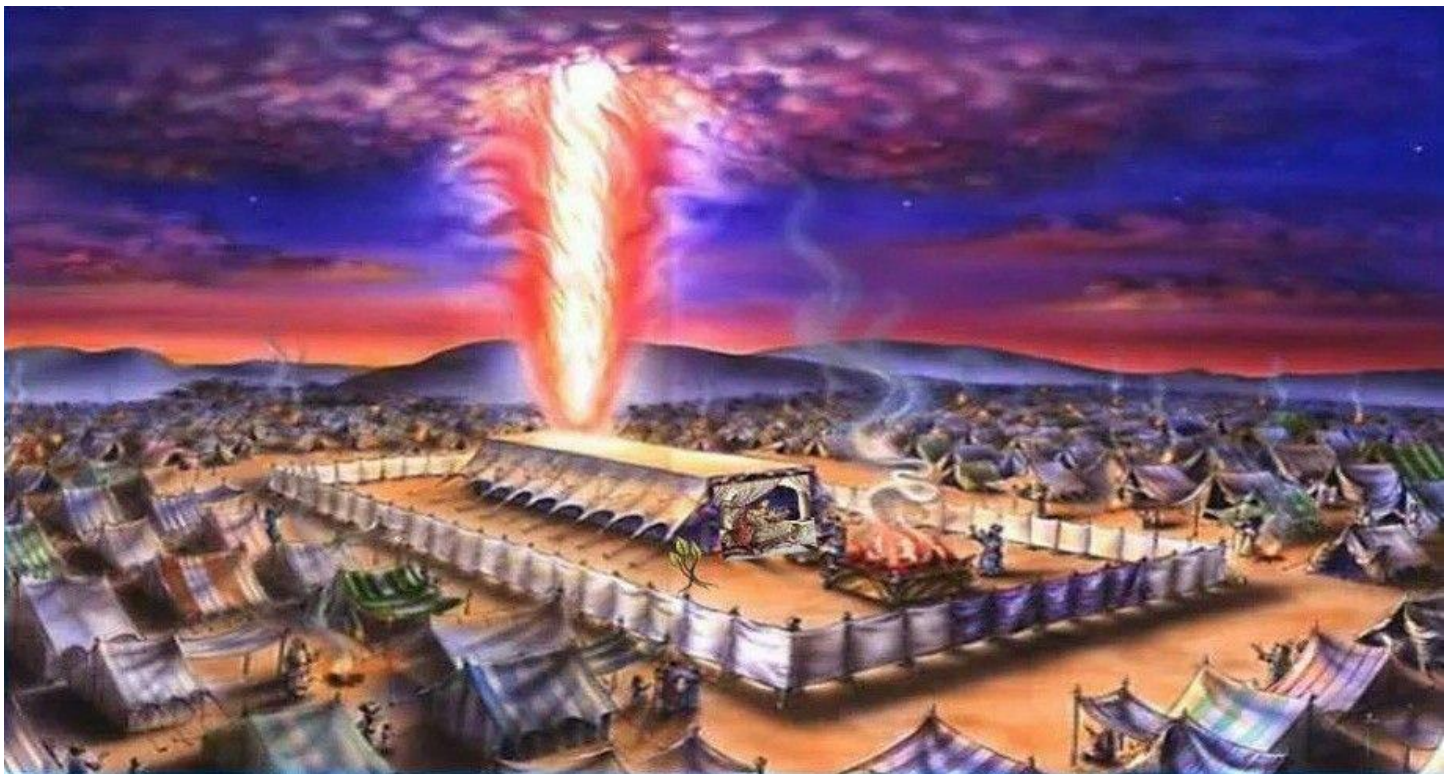
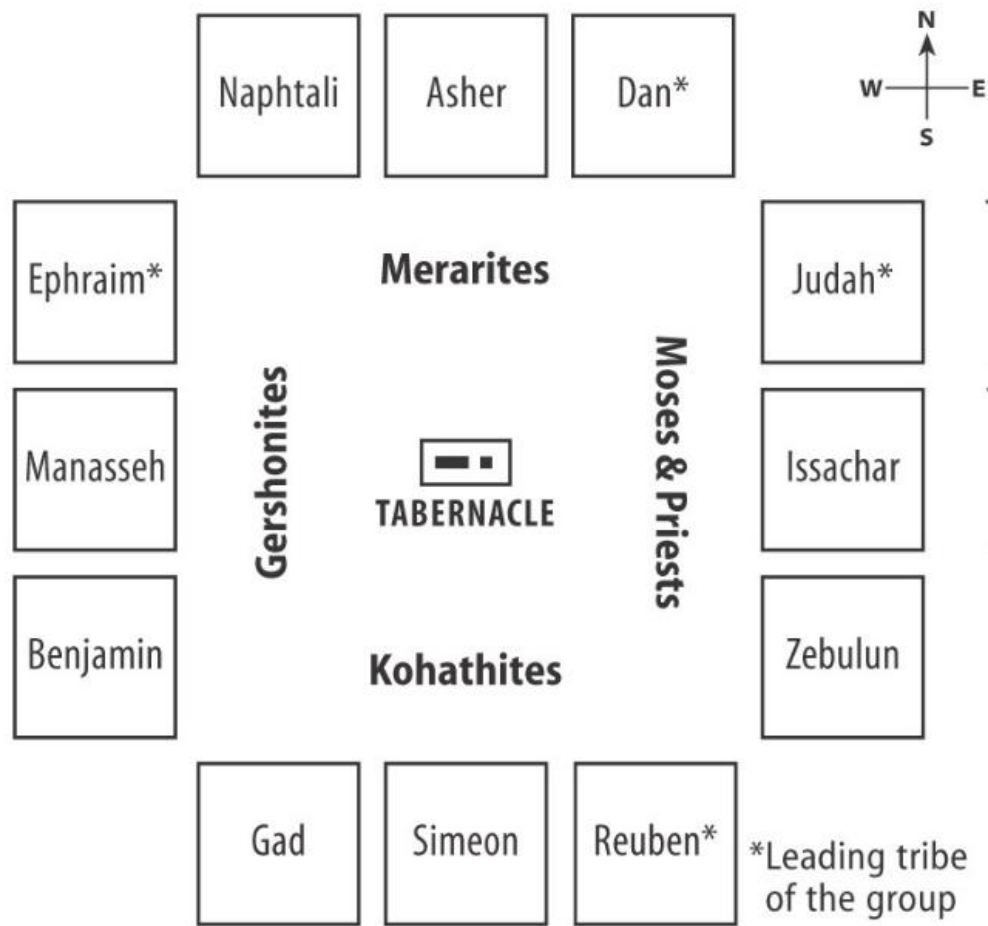
YeHoVaH commanded Moses to speak to the Children of Israel. Moses wrote what YeHoVaH said, so as not to add or diminish from what YeHoVaH Spoke.

Moses did not rely on his memory when YeHoVaH Spoke. Moses wrote it down; Moses transcribed YeHoVaH's Words.

The red heifer is a red female cow.

The responsibility of this Command was given to the Priest's Office. Eleazar, the Priest, was given the task to carry out because he was the Priest in the Office at the time. This responsibility was given to other Priests after the death of Eleazar and most likely to the descendants of Eleazar's house.

Nu 19:3 And ye shall give her unto Eleazar the priest, that he may bring her forth **without the camp**, and *one* shall slay her before his face:



Most likely the person assisting the Priest was a Levite since they were given to the Priests as a gift to serve them.

Notice: The red heifer was not a Sacrifice or Offering and was not put on the Brazen Altar but was to be killed outside the Camp.

Nu 19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

Eleazar, the Priest in office at the time, was to take of the blood of the red heifer and sprinkle it before the Tabernacle. The connection between the red heifer ashes, in the water that cleanses from impurities to the Tabernacle, and to God is made by the sprinkling of the blood by the Priest in front of the Tabernacle.

Nu 19:5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

Nu 19:6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

Nu 19:7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

Nu 19:8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

Nu 19:9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.

Separation – **05079** נִדָּה niddah {nid-daw'}

Meaning: 1) impurity, filthiness, menstruous, set apart 1a) impurity 1a1) of ceremonial impurity 1a2) of menstruation 1b) impure thing (fig.) 1b1) of idolatry, immorality

Usage: AV - separation 14, put apart 2, filthiness 2, flowers 2, far 1, set apart 1, menstruous 1, removed 1, unclean thing 1, unclean 1, uncleanness 1, menstruous woman

Although the word translates as niddah, it has nothing to do with a woman that is niddah or menstruous.

Nu 19:9 And a man who is clean shall collect the ashes of the heifer and put them outside the camp in a clean place, and they shall be kept for the congregation of the Israelites for the water for impurity; it is a sin offering.

AMP

NU 19:9 'Now a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place, and the congregation of the sons of Israel shall keep it as water to remove impurity; it is purification from sin.

NASB

Nu 19:9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water for impurity: it is a sin-offering.

ASV

Nu 19:9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water for impurity: it is a sin-offering.
IST - Israelite Samaritan Text

Everyone involved in the process of preparing the water of impurity from the ashes of the red heifer becomes unclean until evening after washing their clothes and themselves. The ashes are to be kept outside the Camp.

Nu 19:10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

The purpose of the water is to remove impurities from those who come in contact with the dead and, according to Numbers 31:21-24, for the purifying of booty from war.

Nu 31:21 And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

Nu 31:22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

Nu 31:23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

Nu 31:24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

Those who had gone to war/battle most likely were in the vicinity of those who had been slain or came in contact with the dead.

Nu 19:11 He that toucheth the dead body of any man **shall be unclean seven days**.

The unclean period of the person who comes in contact with a dead body is seven days.
The process of purification is two stages:

Stage One: Purification on the third day

Stage Two: Clean on the seventh day.

Nu 19:12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

Purify not – **02398** ṣunchata' {khaw-taw'}

Meaning: 1) to sin, miss, miss the way, go wrong, incur guilt, forfeit, purify from uncleanness 1a) (Qal) 1a1) to miss 1a2) to sin, miss the goal or path of right and duty 1a3) to incur guilt, incur penalty by sin, forfeit 1b) (Piel) 1b1) to bear loss 1b2) to make a sin-offering 1b3) to purify from sin 1b4) to purify from uncleanness 1c) (Hiphil) 1c1) to miss the mark 1c2) to induce to sin, cause to sin 1c3) to bring into guilt or condemnation or punishment 1d) (Hithpael) 1d1) to miss oneself, lose oneself, wander from the way 1d2) to purify oneself from uncleanness

Usage: AV - sin 188, purify 11, cleanse 8, sinner 8, committed 6, offended 4, blame 2, done 2, fault 1, harm 1, loss 1, miss 1, offender 1, purge 1, reconciliation 1, sinful 1, trespass 1; 238

There are two time periods of uncleanness for those were rendered unclean because of the dead.

Until evening, when the day ends, and the new day begins;

Not until morning as some believe that is when the new day starts.

Seven days of evening and mornings, not seven days from sunrise to sunset.
For seven days they are to be outside the Camp.

What cleanses the man who is unclean, is following the Instructions given by YeHoVaH.

Nu 19:13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

Some would argue that because there is no water of cleansing from impurity from a red heifer today, that it is impossible for people who have come in contact with the dead to be cleansed. We will deal with at the end of this teaching.

Nu 19:14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

Nu 19:15 And every open vessel, which **hath no covering bound upon it, *is* unclean.**

The open vessel that was open when the death took place is unclean.

Nu 19:16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

The Water of Impurity

Nu 19:17 And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

Nu 19:18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

Nu 19:19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

Nu 19:20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

Everyone who comes in contact with the water of cleansing from impurity becomes unclean.

Nu 19:21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

Nu 19:22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

The Significance of the Red Heifer Today

- Jews of Judaism
- Messianic Judaism
- Christian Jews
- Christian Zionists

5 Red Heifers sent from Texas to Israel on Sept 15, 2022





- Five rabbi-approved red heifers arrived from Texas on Thursday to a ceremonious welcome at Ben-Gurion Airport – and touched off a whirlwind of speculation as to the prophetic significance of their presence in Israel and whether we are barreling toward a third-temple period or the "last days."
- The cows have been inspected by rabbis and were found to be red and unblemished, which means they are ritually pure for sacrifice as stipulated under the law of Moses. In order for someone following Mosaic law to become ritually pure, the ashes of a red heifer are required, according to the Book of Numbers.
- *"This is a requirement of the law that the Lord has commanded: Tell the Israelites to bring you a red heifer without defect or blemish and that has never been under a yoke." Numbers 19:2*
- The farmers, in Texas, knew enough of the requirements and did not tag the ears of these cows leaving them unblemished.
- The presence of these heifers in Israel means that if the temple were to be rebuilt – or if it comes down from the sky, as some believe – sacrifices could already begin and temple service could be restored.
- This signifies to many Jews that redemption is now possible. Jews believe that the ashes of a red heifer are needed for purification. Christians believe that Jesus became the once-and-for-all sacrifice needed for salvation.
- The Christian organization, Boneh Israel, located the cattle and, along with the Temple Institute, was responsible for getting them to Israel. Earlier in the year, rabbis from the Temple Institute went to Texas to inspect the cows.
- While Christians and Jews believe that the third temple signals the End Times or a Messianic era, the third temple is also associated in the New Testament with the "man of perdition," or the anti-Christ, who will be manifested at that time and help build the temple. (2 Thessalonians 2:4)

Followers of the Biblical Messiah Yeshua, the Son of Elohim, Messianic Hebrew Roots followers of Yeshua

Heb 9:11 But Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Heb 9:14 How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Purge – **2511 καθαρίζω** katharizo {kath-ar-id'-zo}

Meaning: 1) to make clean, cleanse 1a) from physical stains and dirt 1a1) utensils, food 1a2) a leper, to cleanse by curing 1a3) to remove by cleansing 1b) in a moral sense 1b1) to free from defilement of sin and from faults 1b2) to purify from wickedness 1b3) to free from guilt of sin, to purify 1b4) to consecrate by cleansing or purifying 1b5) to consecrate, dedicate 2) to pronounce clean in a levitical sense

Usage: AV - cleanse 16, make clean 5, be clean 3, purge 3, purify 3; 30

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

Ashes and Urns